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The PULPIT

A Periodical of Contemporary Preaching

MAY 1945

Vision and Life
By ALBERT BUCKNER COE

Rebuilding a Truth-Centered Civilization
By HAROLD PAUL SLOAN

The Last Word in Religion
By EUGENE M. AUSTIN

What *Is* the Church's Task?
By ROBERT C. STANGER

The Man of Tomorrow
By NATHANAEL M. GUPTILL

The Call of Memorial Day
By MARSHALL WINGFIELD

The Christian Home
By CARL O. OLSON

Sermon Illustrations

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Roots of the World War

Dorothy Thompson, in her widely read column, wrote an article which was published June 18, 1940. It was entitled "Thoughts After the Fall of Paris." She sought to find some reasons for the holocaust which was then beginning. She looked behind the war to find its roots. She said, in part: "The democratic ideal, which started as a noble and heroic conception, as an attempt to liberate human beings and offer them the opportunity to develop and perfect themselves and thus grow from individuals to persons, has degenerated away from the idea of self-perfection through effort, away from the idea of equal and cooperative endeavor, into the idea of self-interest. The pursuit of happiness, which is vain except as it represents an accrual of joy through creative action, has become the pursuit of pleasure. . . .

"We educate our children to come up in the world, instead of to live in it. We belie our democracy at every step. We classify people according to 'success'—according to income—rather than achievement; or according to race, instead of according to quality. Nothing is dearer to us than ourselves, and the ideal of ourselves is comfort.

"Hitler is destroying democracy by the sword, and by revolution, because democracy has already gone far on the road to self-destruction."—*Harding W. Gaylord, First Congregational Church, Farmington, Maine.*

'For Germans and Americans Alike'

This story is a bit late, but it is still news. It comes from Italy by way of London. The *News Chronicle* of that city reported immediately after Easter that "Germans and Allies, fewer than 400 yards apart, joined in the same Easter service this morning. The Germans, who were within sight of the field altar, held their fire while Protestant and Catholic services were held and broadcast to German troops in the sector. Capt. Oscar Reiboth of Seward, Nebraska, read the Easter story in German and English. The men sang hymns from hymn sheets brought up on mules last night, and responded to a general prayer led by the chaplain. An address delivered to the Germans wished them 'a happy Easter'." This occurrence will recall similar events at Christmas 1914, when German and British soldiers fraternized in no man's land, to the consternation of their commanders. That it is not an isolated event in this war is shown by a report which appeared in the April 7 issue of *Peace News,* London, of an Easter service in which British and German soldiers participated in a prisoner of war camp in North Africa. The same paper also published a more elaborate report of the first-mentioned service. According to this source, the Easter address was delivered by Lieut. Leo J. Crowley of Syracuse, New York, in connection with his celebration of mass. He said to the Germans: "A happy Easter! As an American chaplain, I greet Protestants and Catholics in the German army. We have been instructed since childhood to love all men, even our enemies. Today is Easter day—the day of Christ's triumph. Christ died and rose for all men, for Germans and Americans alike. Therefore I wish you also today, on behalf of my soldiers, a happy Easter."—*The Christian Century.*

Heartaches Ahead

Here in Canada some 800,000 men and women have been in the armed forces. In addition, more than a million persons have been in war industries. "Lord, give thy servant an understanding heart," that we may do our part to ease the transition from war to peace. Here is a letter from an airforce chaplain who is a valued friend and the best of padres:

"At the close of the war, Toronto will be full of ex-air crew types, restless, dissatisfied and not disposed to return to church because they have been cut off so long from conventional society. The other evening I was at a bomber station sitting in the crew room. The conversation turned to Canada. It developed that two boys had just returned from a month's leave in Canada. They were glad to go back (on operations)—for a variety of reasons. They discovered that they seemed to have little in common with parents or friends. One chap came home one night smelling of liquor and was bitterly reproached by his father and mother. Parents must realize that these boys have changed. You can't do thirty trips over the Happy Valley or German cities and come back the same person."

Then this padre continues in what is almost a paraphrase of Solomon's prayer: "Parents must be understanding and tolerant and patient. It will take some time for service m to slip back into conventional wa Truly the problems of war are nothing compared to postwar pro lems. . . . There will be a lot heartaches for them and for the relatives before they adapt themselv to the relatively drab ways and li itations of civic life."

Surely such a letter emphasiz forcefully the necessity on our pa of cultivating understanding, tole ance and patience for the baffling tas after the war is over.—*David MacLennan, Eaton Memori Church, Toronto, Can.*

A Radio Comedian Discovers Church

One of the radio's favorite com dians, Eddie Cantor, while broadcas ing in Los Angeles, stepped before h audience at the close of the progra and said: "We've had a lot of f here tonight, ladies and gentleme and now, if you'll permit me, I shou like to say something a bit mo serious. Here in Los Angeles a fe days ago we had a rather disturbi windstorm. I was walking along Su set boulevard at the time, and li all other pedestrians, I ran for cov as a gale swept down. There we a number of stores near by, but som thing guided me toward a buildi across the street. I stood there the archway several minutes, I gue before I realized where I was. I h taken refuge in the doorway of church and it set me to thinking.

"The world today is going throu something far more threatening th a windstorm. Every single one us needs refuge of one kind or a other. And I know of no bett place to go for it than to churc You know, the church must be strong and righteous thing—for it h survived every enemy it ever ha And the Book which embodies t principles of the church—the Bible is still at the top of the best-selli list.

"We are extremely fortunate live in a country where we can wo ship as we please, when we plea Let's make the most of this blessi Go to church—whatever your race creed. You'll meet old friends, a make new ones. The greatest calami that can befall a people is the lo of religion. Don't let it happen he Go to church!"—*Paul Malefyt, R formed Church, West Nyack, N. Y*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. **Two Dollars a Ye**

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

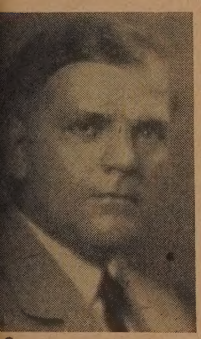
OLUME XVI CHICAGO, MAY, 1945 NUMBER 5

Vision and Life

BY ALBERT BUCKNER COE

Where there is no vision the people perish. Prov-bs 29:18.

WHEN the First World War came to a close on November 11, 1918, I was a patient in a mili-ry hospital in Saumur, France. At eleven o'clock in e morning of that historic day the bells in the urches of the city of Saumur began to ring and I heard the joyous voices of the French people outside the hospital window shouting, *"Fini la guerre*—the war is over!" Down the hospital corridor I heard an attendant say: "Well, can you believe it—the war to end war is over. This is it!" That was twenty-six years ago. Many of my hearers will remember that day, that hour. Furthermore, we well remember the words "a war to end war" because we said them over and over again and e believed what we said.



Moreover, during the First World War we read hat men wrote. Let me quote from the book *The ross at the Front* by Thomas Tiplady, published 1917: "From parents and wives the rose may be dden by the black night of weeping, but when the orrow dawns the children will look into a sky with-t a cloud. Never again will such a flood of lust and ranny overwhelm mankind. Our children will play nder their own vine and fig tree, none daring to ake them afraid.' And as it is in England and in rance, so it shall be in all lands, for our soldiers have ought liberty for all." That is what one book said 1917. The author was sincere. He believed what e wrote and we believed him.

A REVIVAL OF RELIGION?

There was something else we said many times during e months of battle in the First World War—that a vival of religion was taking form. Many prophesied new day for religion. They were sure that men in e service and those back home would renew their ovenant with heaven and walk the way of reverence r God and devotion to eternal truth. Let us quote om another book published in the spring of 1918. It entitled *The Hardest Part* and was written by Stud-ert-Kennedy, one of the noblest of the British clergy -then a chaplain. Here are his words: "A British oldier said to me, 'What I want to know, Padre, is, what is God like? I never thought much about it before the war. I took the world for granted. But now it all seems different. When I am transferred into a new battalion I want to know what the colonel is like. When I am in the battalion of humanity I want to know what the Colonel of the world is like. Do tell me, Padre. You ought to know. What is God like?'" Then Studdert-Kennedy commented: "I think this question sums up in a wonderful way the form which the spiritual revival is taking among men at the front." That was in the spring of 1918 when the war was at its height. The author was sincere. He believed what he wrote and we believed him.

What happened to these two wonderful prophecies—a warless world and a revival of religion? We know the answer to the first prophecy. Instead of a warless world we have had a tragically peaceless world. Recently I stood on a station platform waiting to board a train. Most of those leaving the train were men in military service. I soon noticed that half of the service men were blind. The other half were leading the blind. These are young men blind from the war. They will be blind for perhaps fifty or sixty years. Since the First World War twenty-six years have passed. We did not end war.

PLANNING WITHOUT GOD

We also know the answer to the second prophecy. The revival of religion never came. Instead—we say it to our shame—the First World War was not long over when we ran into the worst period of non-theistic humanism that this country has ever known. We read avidly the humanists believing that we could do whatever should be done through our power alone. We deified psychology. We thought that every day in every way we could make ourselves better and better. We deified science and it ran wild with us until the country was full of mechanical robots. We deified individual judgment and individual conscience and by so doing lost our Godlikeness. We even tried, largely on the basis of our own strength, to create a world organization for peace. But God was not sufficiently in our plans. We depended upon ourselves and in so doing we contributed to a system in which today men and nations perish. It is time for us to repent of our human conceit. We have not had a true revival of religion.

So the high hopes which followed the last war failed of fruition. We found not life, but ashes and death. The cause is not hard to find. It was not for lack of material prosperity, because for many years, especially from 1925 to 1929, we had material prosperity such as we had never seen. We were so engrossed in making money that we had little thought for anything else. The ancient sin of greed thrust its ugly head into every

situation and controlled our personal and national life. Material power strangled spiritual power.

Hear this true story. A German student studying in America in the late thirties left us to go back to Germany. When he had been back in Hitler Germany for a few months he sent a message to his student associates in America to this effect: "It is amazing—the power of Germany under Hitler. I can scarcely believe it. There is no unemployment in Germany. No one is hungry. No one is poorly clothed. The airforce is mighty—terrifying. I have seen the best roads in America but the German roads surpass them. Materially speaking Germany is triumphant. But spiritually speaking Hitler Germany is dead. The state has superseded God. I am breathless as I see what has happened. Germany has vision for the material. Germany has no vision for the spiritual. Germany is doomed."

That was in the late nineteen-thirties. Hitler Germany was doomed then to those who had eyes to see and with every month that has passed her doom has become apparent to all. We have thus far failed because material power superseded spiritual power.

IT CAN HAPPEN HERE!

It has happened before. It happened in Rome. On my desk there is a book entitled *Caesar and Christ*. Read it and see that what the German student said about Germany in our time could easily have been said word for word about Rome centuries ago. Rome had vision for the material. Rome had no vision for the spiritual. Rome was doomed.

And make no mistake—it can happen here in our own America. In the 29th chapter of the book of Proverbs, the 18th verse, we read, "Where there is no vision the people perish." We see our warning in ancient civilization. We see our warning in modern Germany. We must have vision or the people perish.

Now exactly what is vision? It is not merely a literary word referring to a mood or an atmosphere. It is not merely a scientific word describing the imaginative genius of a man who can see in a New Hampshire tree the mast of a ship or the spire of a church. No. Vision is not merely a literary word and it is not merely a scientific word. Vision is essentially a religious word and its meaning in this context is threefold.

SEEING GOD AS REDEEMER

First, we need vision—an awareness of God as a Redeemer, the God of redemptive power. Read through the pages of the Bible and note the many references to God as a Redeemer. Through his redemptive power we are delivered from bondage to sin—our sins of selfishness both personal and corporate, our sins of greed, our sins of narrowness and intolerance. We admit and confess these sins. To fail in confessing them is to deny our share in the world's woe. "Who will deliver me from the body of this death?" God is faithful and just to forgive us and to cleanse us from all unrighteousness.

But how abysmal is our failure to comprehend God! On our American coins we carry the words, "In God We Trust." It is a strong phrase. The American people would not see it removed from the coin of their realm. But let us ask the question, With most of us who are Americans—is God our trust? Is God really to us a Redeemer? I have a strong suspicion that for too many of us God is a fetish, a magic word to bring us luck; for others he is a symbol of success, a glorified dollar. So many blame him when worldly success flies out the window. So many pray to him for protection in danger, but desert him when the clouds move away. Of course we are not going to give up the phrase, "In God We Trust." But we must give the phrase its rightful place in our thinking and we must put into the phrase our deepest understanding. God is not money. God is not the white race as opposed to other races. God is not social position. God is not success. No. In God we trust. And we trust in God who is a Redeemer—he who redeems us from our sins.

God tries to come to us. Always he tries to come, but he cannot break through our hatred and our self-satisfaction. We close our lives to him though his light beats upon us. We close our minds to him though his truth knocks at our door. God is light and truth—*Lux et Veritas*. If we are to have that vision without which we perish, we must have knowledge of God as our Light, our Truth, our Redeemer. "Thus saith the Lord that created thee. Fear not. I have called thee by thy name, thou art mine, I have redeemed thee."

It is God who will redeem this torn and distracted world.

GOD'S WAY FOR THE WORLD

In the second place, we need that vision which includes a knowledge of God's way for the world. Here is one example. We believe, and this belief is based on the Christian thought and experience of many centuries, that it is God's way and will that all men should be brothers—brothers without prejudice, without intolerance, without vindictiveness. For too long we have refused to see the growing and darkening clouds of trouble. It is very evident that we are at last aroused. One can scarcely attend a church committee meeting or a civic committee meeting without finding as one item on the agenda a question relating to unfair distinctions among racial and religious groups. The truth is that if we had been seeking God's will for men during past years we would not find ourselves in the sorry position of trying to discover a quick specific for an old disease.

There is no quick specific for the race question. And this applies to every color that exists—black, white, brown, yellow and red. I heard a distinguished woman from China say that the term "barbarian" is applied by many of her people to the white people of the world. We are amazed to hear that, for most of us never think that we are considered inferior by anyone. Is it not time for us to cease our godless distinctions? More important still, is it not time to realize that the problem will never be solved until we find God's will and follow it? We are faced with the fact that the situation with regard to race will probably grow worse before it grows better. Our sins are finding us out.

o often, as in this case, strife and turmoil are caused y our opposition to God's will for the world. He ies to make his way prevail and have all men brothers. Iust we perish for lack of understanding and courage o do his will?

LIVING SACRIFICIALLY

Here is a second example. It is God's way and will hat we live sacrificially. Again we base this belief on he Christian thought and experience of all ages. Hear he words of Christ: "for whosoever will save his life hall lose it: and whosoever will lose his life for my ake will find it." That same principle is inscribed n the hearts of thousands of students and graduates f a well known American college in its motto: "Not o be ministered unto but to minister." That same rinciple has been demonstrated time and time again by he missionaries who have gone unselfishly to the far orners of the world to share their joy with others in Christian service. But we have limited our idea of sacifice to the life of the individual and in doing so we ave been in error.

It is a generally accepted fact that many of the najor causes of war are to be found in the field of conomics and in the field of politics. Our economists re at last beginning to say that that nation which vithholds help, that nation which raises high tariff valls, that nation which tries to corner raw materials, r air routes, or sea lanes, or markets, or other power —that nation will eventually lose its own life. Now et our political leaders begin to say: The nation which nakes discriminatory laws against any group, which cts in such a way as to injure the welfare of another eople or nation, will itself finally lose. Behind econonist and politician must be the goad—the spur—of he Christian vision that he who loses his life will save t but he who saves his life will perish.

Herbert Agar in his book, *A Time for Greatness,* uoted Dr. Fox of Florida as follows: "Let us insist pon the independence of the South American Repubics not because if we do they will trade with us; but ecause if we do they will have the right to trade freely vithout compulsion, with whomsoever they wish. Let us do it even if we lose money. Let us do it because hat is the kind of world we think men should live in." To which Herbert Agar responded: "Are we ashamed o be as good as this? Are we so far affected with cynicism that we are afraid of being called idealists if we ake such high ground?" Surely that expression of principle for everyday living is noble and Christian.

If we are to have the vision without which we perish ve must know God's will for the world.

OUR PLACE IN THE KINGDOM

In the third place, and finally, we need vision enough o understand our own particular place in the universe, o know that we ourselves are useful channels through vhom God can establish his Kingdom. After all we must be of some value to God, else why are we here? When we look in the mirror it dawns upon us that in ll probability most of us were meant to be useful ather than ornamental. Does not God delegate certain work to us? Responsibility gives dignity and significance to our lives.

Because we have this responsibility we are summoned to spiritual discipline—the cultivation of our lives through the study of the Bible, through prayer, through ministering to the needy, through meditation and contemplation, through thought on philosophical and religious themes. Education, so supremely important in our lives, must be planned to promote spiritual discipline.

There is a modern controversy over the development of education in this country. We have a new day to meet after the war. I am among those who hold that science is not enough to meet that new day, for science can be used as it is now being used to exterminate men. Philosophy must be included in our study. But philosophy is not enough for philosophy may be used to lead us in wrong directions as has been done in totalitarian countries. The corrective and guide for both science and philosophy is religion. As we plan the future of education, the study of religion must have a basic place, that all education may contribute to our spiritual discipline. Only in this way can education meet the new day. Only by this religious self-discipline can we fulfill our place in God's universe as workers together with him. We need vision that we may see our place in God's universe.

"Where there is no vision the people perish." How eternally true that is! It does seem that

> We are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

But we need not remain on that darkling plain if we pray for vision, the vision of God the Redeemer, the vision of his will for his world, and the vision that shows us how to accept our place of responsibility in his plan of salvation.

MAN can outrun the deer, outfly the bird, outswim the fish; Prometheus-like, he has stolen the fire from heaven in the form of electricity. He has conquered all nature except human nature. His morality and ethics have not developed comparably with his mechanics and technology. The war did not cause the sickness of society; it simply revealed it.

Science has annihilated time and space, and this world thus made physically smaller must become spiritually larger. Isolation is now an impossibility, and if it were a possibility it would be a repudiation of the principle that a man is his brother's keeper. When he refuses to be his brother's keeper, he becomes his brother's killer. Brotherhood, once a dream and a vision, has now become a dire necessity. Mechanics without ethics spells disaster. Technological advances without moral development are catastrophic.

LOUIS L. MANN.

RELIGIOUS freedom that is not religious freedom for everybody is not true religious freedom for anybody.

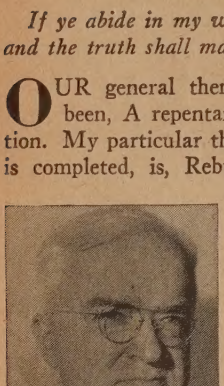
JOHN SUTHERLAND BONNELL.

Rebuilding a Truth-Centered Civilization

By Harold Paul Sloan

If ye abide in my word ye shall know the truth . . . and the truth shall make you free. John 8:31, 32.

OUR general theme for the past five weeks has been, A repentant church can save free civilization. My particular theme tonight, in which this series is completed, is, Rebuilding a truth-centered world.



There are various levels of civilization. There is society at the plane of the primitive; there is pagan society as men knew it in the age of the Caesars; there is free Christian civilization; and there is the new tyranny and brutality known as nazi Germany.

Three out of four of these societies are dark, brutal and degrading. When a king died among certain of the primitive cannibal tribes a number of boys and girls were seized by his bodyguard, their legs broken, and they themselves buried alive with the king's dead body.

So, too, in the days of the Caesars, King Herod, dying in Jerusalem, left behind a command that a number of the chief men of the city should be slain. He wanted to assure himself that there would be grief at his death. And this sadism out of the pagan past has its modern parallel in the brutality of the nazi leaders.

A WARNING TO PEACE-MAKERS

But all these irrational actions are just explosions of man's infinitely aspiring spirit; and they take place because superstition, unbelief and sin are all so ensmalling to life that they make it intolerably little. The men who undertake to draft the world's new peace will need to remember this. You cannot shut majestic men up inside cramping borders without preparing an explosion. No matter what it is which shuts men up thus—unbelief, greed, a false peace—it will inevitably produce tragedy. It verily seems as if God had armed the whole universe against man's evil. It may be the sins of his proud mind, it may be the sins of his greedy hands; it makes no difference; neither will escape; for every falsehood has within itself the provision for its own judgment. And so because small living is always foredoomed, we modern men have large work to do if we really mean to preserve peace and establish freedom. We must undertake nothing less than the immense task of making Christian truth once again the chief concern of our age. The 20th century has been a thing-centered era. We must make it truth-centered.

A thing-centered era, or civilization, is of course one preoccupied with things, excitement, lusts; and it is necessarily an era in which men are restless and dissatisfied. Things are inherently both limited and exclusive. That which is related only to the body cannot satisfy the soul; that which is exclusively yours cannot be mine; and consequently a thing-centered civilization must necessarily tend toward dissatisfaction, diversion and strife. It is only the truth-centered civilization—the one stressing God, truth, relationships, worship—which tends toward peace; and which will both discover and undergird free institutions.

WHAT IS TRUTH?

A definition seems important. We have been using the expression "truth" and "Christian truth." What is "truth"? As Jesus understood and used the word, "truth" was something very much richer than the mere facts and processes of science. Science alone is too small to be conceived as "truth." For Jesus, "truth" meant all that we now mean by science plus all that we mean by religion. Science alone is just facts and processes; it has no place for value and meaning.

Take an example. What is the truth of a diamond? Scientifically a diamond is just a crystallization of carbon which has taken place under great pressure. It has no more value than a piece of shale or a lump of clay. But now, human personality comes into the picture. A man, picking up the diamond, notices its clarity and flashing fire. The man enjoys it; he wants it; and in this circumstance value originates. The man mounts it in a lady's ring, and makes it the expression of romantic love. He mounts it in a king's crown, and makes it the expression of royal authority. Man, thus, by his personal interest adds something new to the facts which science discovers. He adds to them value and meaning, lifting them from the plane of mere science to the plane of truth. "Truth" consequently is reality appreciated not merely in its outward facts and processes, but also in its values and meanings as related to personality. Truth is then inherently religious. It is, as we have said, all of science plus all of religion.

RELIGION IS FUNDAMENTAL

There is involved here a most significant conclusion. It is that since a diamond is only a valueless rock to a dog; and since value and meaning appear only at the plane of personality, and of personal purposes; therefore to deny religion is necessarily to deny truth. Science can know nothing but facts and processes. Value, meaning and truth begin at the plane of faith in a personal God. Consequently to deny religion is necessarily to abolish truth, and by consequence so to degrade life as to make it intolerably little. The denial of religion reduces man to an animal—yes, to a caged animal; and it makes explosions within history such as the one we are now suffering quite inevitable.

This tragedy, inescapable from unbelief, is something modern men need to study. You cannot crowd man's vastly aspiring soul down into the narrow dimensions of a naturalistic outlook without laying the foundations for future anguish. France's unbelieving revolution produced twenty years of continuous war, and a hundred and fifty years of recurring revolution.

Truth, however, in the full high sense of Jesus' e of the word, was from the beginning the great votion of the men and women who produced Ameri- n freedom. The Reformation put an immense em- asis on truth. The 16th and 17th and 19th centuries ere all deeply occupied with truth. Holland fought long war with Spain specifically for the sake of uth—Christian truth. On the battlefield of Lutzen e Swedish army, under Gustavus Adolphus, held wor- ip before it began the struggle; and as they rode in at history-making charge, those soldiers sang the ighty words of the Reformation hymn:

A mighty fortress is our God,
A bulwark never failing;
Our Helper He amid the floods
Of mortal ill prevailing.

liver Cromwell's army, similarly, went so frequently to battle chanting the Psalms that they came to be lled "the psalm singers."

RELIGIOUS MEN MADE AMERICA

America's whole coast line, from Cape Cod bay to eorgia, was settled chiefly by just such men and omen. They were the Pilgrim Fathers of Massachu- tts, the Dutch Protestants of New York, the Quakers New Jersey and Pennsylvania, the Roman Catholics Maryland, the Covenanters of the Carolinas. It was ch people who gave character to America; and so ep was the impression they made upon its mind that late as the Revolutionary War a lack of Bibles in merica was looked upon as a matter of national im- rtance. In the Continental Congress during the fall 1777, just before the tragic winter at Valley Forge, ey debated the practicability of bringing out an Amer- an edition of the sacred Scriptures, because they garded the developing shortage of Bibles in America a peril to the national morale.

The emphasis upon Christian truth in America dur- g those early years was unquestionably both marked d general. The schoolbooks taught Christianity. Ser- ons were the best read literature of the day. Sermons emselves were listened to as responsible intellectual pressions. Sunday was very generally observed as a y of public worship. The clamor of both work and nusements was silenced that men might attain the ights of spiritual vision and worship God in the preciation of his truth. Experiences of success were cepted with expressions of national thanksgiving, and periences of defeat and tragedy with expressions of miliation and prayer. In America men universally ed in a two-story world; and they never allowed emselves to become unconscious of what was going on the second story.

THE ONLY PATH TO FREEDOM

When this viewpoint faltered, toward the end of the 8th century, owing to the influence of the French Rev- ution, Washington wrote his great Valedictory, in hich he made a major point of calling his fellow mericans back to faith. Following swiftly upon those ys came an era of great camp meetings, and of a nation-wide revival of religion. It was the century of the modern missionary advance, of the increase of science, of the multiplication of inventions. Truth was the central concern of men, and inspired by this noble devotion they maintained a free, advancing civilization. One cannot deeply read the history of those years, and at the same time remember the striking words of Jesus we have taken as our text, without being impressed with the clarity of the Savior's insight. It is indeed true that as men have continued in his teaching, they have discovered freedom. History knows of no other effective approach to free institutions save this one.

It is hardly necessary for one to point out that we have moved very far away from that great past. Western civilization today is as thing-centered as it formerly was truth-centered; and this present world struggle is just one of the inevitable consequences of our false viewpoint toward life. I am coming increasingly to the conviction that there is no easy, low-level solution of our present difficulties. I believe that the kingdom of peace, like the Kingdom of God, is within men, and that no outward controls can bring it in. Either we must recover the truth-centered civilization our fathers knew, or we will have to adjust ourselves to war and tyranny. Let me put it this way: Barth, Brunner and Deissmann with their Christian influence in Europe's universities are worth more to international peace than many divisions of allied soldiers policing the Reich. And Hegel, Nietzsche, Haeckel, with their proud, degrading unbelief, teaching in those same universities, were more of a peril to peace than either Hitler or Himmler.

NATURALISTIC NIHILISM

No one will deny that nazism is the worst political consequence of the "naturalistic nihilism" long taught in Europe's universities; but "naturalistic nihilism" itself is an even greater evil; and Germany's nazism is not its only consequence. "Naturalistic nihilism" has its fruit in Russia, France, England and America, as certainly as it has in Germany and Japan. Consequently the true task of modern men is to uproot "naturalistic nihilism" everywhere, not merely to abolish its political consequence as German nazism.

What we must do is to make the twentieth century truth-centered. We will have to become again in a large way explorers of truth—readers of informing books, worshipers of God in the appreciation of his truth. Shall we undertake it? It will take resolute purposing. And if we lack the courage, it will help us to be reminded that God has provided within the universe two approaches to progress; one is resolute purposing, the other is pain. England and America had their great advance in civilization as a result of the Wesleyan revival, which produced the high purposes of generations of Godly men. France, lacking such high leadership, suffered the pain of its dreadful revolution.

Beyond question the world is standing at a crossroads. The twentieth century has achieved a notable advance in science. It has achieved too some noble insights into truth, but much which it has called truth

has not been truth. It has been too small and meaningless to be truth. And because we have thus impoverished truth, we have also magnified things. Ours has become a thing-centered civilization. This is our basic tragedy; and our only hope is a repentant church to lead us back to the ways of truth.

If we are to achieve it, the church must become again a preaching church—a fellowship that magnifies and explores the whole sweep of Christian truth. If we are to achieve it, laymen must become again reading Christians—men and women who find the chief significance of life in truth, and in the worship of God in the appreciation of truth.

Yes, if we are to achieve it, America itself must recover its Christian Lord's Day—a day in which men rejoice to still the outward clamor of life and to spend it in a quest of the infinite mysteries. And if someone should reply, "We do not want it," I can only answer: Neither history, reason nor revelation knows of any other basis for a strong, free and advancing civilization.

The Man of Tomorrow

By Nathanael M. Guptill

As in Adam all die, even so in Christ shall all be made alive. The first Adam was made a living soul; the last Adam . . . a quickening spirit. I Corinthians 15:22, 45.

EVERYBODY has gone crazy about Superman, "the man of tomorrow." The pastor finds him at the bedside of sick children, on the newsstands beside the *Reader's Digest,* and in the hands of the nation's fighting men of all services. He even appears on streetcars and at railway stations being avidly read by adults who would be highly disconcerted if their own children should catch them in such indulgence. Superman, the man of tomorrow, is the craze of today.

All such "super-comics" are a direct result of man's increasing sense of his own inadequacy, what Schleiermacher called "the sense of total dependency," the passion in every human breast for completeness, the desire to be the master of one's environment.

In these war days when the reins of our lives have been snatched from our hands, when, without any ability in us to do anything about it, our dear ones can be thrown into dire peril, and the security we have trusted is dissolving like ice in the sun—in these days when advertisers are trying to comfort us by publishing hundreds of pictures of new gadgets-to-be, we are sorely tempted to revel in dreams of what it would be like to be Superman.

And it is not as childish as we might think to realize that the new day needs a new kind of person. It was that much misunderstood philosopher, Nietzsche, who coined the word "Superman," and he meant by it a strong man of cool mind and fierce zeal who would rule himself and those around him for a great purpose. Nietzsche was one of the "evolutionary" philosophers, and he saw Superman as the next step in creation, the man of tomorrow for whose coming the man of today lives and dies.

THE FIRST ADAM APPEARS

Every great religion has an explanation of history, of creation, of evolution as it has unfolded. And these verses which are our text constitute the Christian explanation. "As in Adam all die, even so in Christ shall all be made alive. The first Adam was made a living soul [person]; the last Adam [Christ] . . . a quickening spirit." These are the last two steps in evolution. Adam (the Hebrew word for "man") was made a living soul, a self-conscious personality. But Christ, the top rung of the ladder of creation, is all Adam is and more; for he is a "quickening spirit" capable of giving life eternal to human souls. Christ is Superman, the Man of Tomorrow, the end of creation, and through him the door to the Kingdom of God is open for all men.

The little catechism our children learn says: "Evolution is the name science gives to the slow and orderly process by which God has created all things and is still creating new things." One of my boys startled his high school biology teacher one day by using this definition, but after reflection the teacher allowed that "maybe it was so, at that." Science explains the survival of the fittest; only a Christian doctrine of creation explains the arrival of the fittest. An animal mother is startled one day when an offspring appears who is different from his brethren. His offspring are like him, and a new species is born.

Such must have been Adam's appearing. Whatever our skepticisms may be about the Genesis account, there was a time before Adam (Man) and then there was a day when he appeared—a being like the animals in physical structure, in ways of feeding, procreation, *et cetera,* but different from them in the respect that he was a soul, a self-conscious person with a mind and a will, with aspirations and temptations and lust and hate and greed—and love!

THE SECOND ADAM

But this was not the end. "In the fullness of time" Christ appeared, different from Adam as Adam was different from the lower animals, a Superman with a clean soul and a personality of such nobility and power that the sheer impact of it upon a small group of men in a backwoods province was enough eventually to liquidate the Roman empire and reorganize the whole nature of human society.

Evolution to the Christian is not a dull summary of facts and events. It is a song, like the majestic Hymn of Creation in "Fantasia." We are swept on wings of sound out into the vast reaches of space and time where all seems to be chaos, floating vapors, burn-

g gases. But a great Spirit moves in the chaos and the apors condense and the gases solidify into whirling heres of flame that move according to a fixed path in matchless pattern. To the movement of lovely harmonious music and in the spell of gorgeous technicolor we averse the light-years until we find ourselves in a emote corner of the universe on an insignificant lanet, which itself is part of a petty solar system. ut here things are happening. Down in the water t the edge of the land a little translucent drop is beaving strangely. It moves around in irregular paths. t absorbs food, and then it begins to stretch itself. onger and thinner it becomes until assuming the hape of an hourglass it breaks in two, and there are wo instead of one. Life is born!

One by one the different kinds of plant and animal ife appear. We hear the death groans of the great linosaurs and the grinding of the great glaciers. And hen in the beautiful Eden of the world, amidst the glory of foliage and the singing of birds, Adam appears. But this is not the end of the song. There s the long period of struggle and wandering in the darkness until with the playing of that wonderful song of the Advent, the Ave Maria, a brilliant light shines upon a cross—and creation is done! Christ has come. The Word is made flesh and dwells among us, and we behold his glory as of the only begotten of the Father. For Christ is Superman, the climax of creation, the explanation and the reason for it all, the Man of Tomorrow.

SUPERMAN IS HERE!

The Man of Tomorrow is already here if we will but recognize him. Christ alone can redeem the race and bring it to its foreordained destiny. In our age Adam is approaching his doom or his salvation. The contrast between him and Christ has never been so marked. Adam is born into the world with an overpowering desire to fill his belly. He wants to satisfy his own little desires regardless of the cost to himself or to those around him. It doesn't make any difference whether mother is asleep or not; if he is hungry he howls until he is fed. He grows up in stature and his desires change somewhat, but basically they are the same. He wants what he wants and if he can't get it he howls until he does. He spends nearly all his life in the futile effort to keep alive a carcass that one day will be decently interred. He uses friendship, social contacts, influence, force in a stubborn but doomed effort to have his way prevail; but in the end the body which he spends his life in serving comes to immobility and the eternal tragedy is consummated.

But it is not so with Christ. He is born as Adam, to be sure, but early he finds that the environment of his body is only a part of the world in which he lives. He learns by the harsh experience of conversion or by the gentle nurture of a Christian home that it is in God that he lives and moves and has his being. He is not primarily concerned with himself; in fact, he gives himself unstintingly in the service of the highest value he is given to see. And when death knocks on his door he goes out not in fear and defeat, but as one who grasps the outstretched hand of a Friend from Home.

NOT A MACHINE, BUT A SOUL

Herein is the last step of evolution different from all the others before it. All other steps are by *creation.* Adam is created different from the beasts before him and all his children are born like him, of his species. But the last step is that of *redemption.* Each Adam who has the opportunity to be exposed to the Christ has the invitation to appropriate for himself the power of God's love that entered the world with him. By that power his interest and loyalty are transformed, sublimated (if you want a scientific word), redeemed (if you want a theological word), until he finds his gaze pointed outward toward the service of his fellow men and God instead of inward in the service of himself. He is then a new man, and insofar as he retains his grasp on the eternal truth and power of the Christ he becomes once and for all Superman, the Man of Tomorrow, brother of Christ, child of God.

Therein is the solution to the problem of man's incompleteness. That is the message God has for all those who seek escape in "super-comics" and for all others who long to fulfill the purpose for which they were made. The Man of Tomorrow is not a super-machine, but a super-soul.

It is a symptom of our poor materialism that all our supermen are merely able to do a lot of magic tricks. What good are x-ray eyes? Anybody with an x-ray camera has x-ray eyes, and what do we use them for? To inspect artillery shells for flaws in their death-dealing potentiality. What good is it to be able to fly with the speed of sound? Adam in his jet-propelled plane can fly with the speed of sound, but he does it to shoot other Adams from the sky and destroy the hard work of men's hands. What good is it to be able to smite a mountain into oblivion with a fist? Adam can do that with high explosive, but instead he uses it to disintegrate the bodies of little children whose only crime is to be born on the wrong side of an imaginary line.

ADAM'S LOVE AND CHRIST'S LOVE

Superman is not a super-machine, but a super-soul. He is born every time a "living person" becomes a "quickening spirit." Brightman says that *spirit* is conscious, powerful, noble, rich, free, courageous, rational, personal experience. Maybe he is right. These are the qualities of soul that characterize Christ in contrast to Adam. But the author of the First Epistle of John has said it much more simply—"Whosoever loveth is born of God and knoweth God." And the word for love is not *eros,* the physical, sentimental, subjective love of Adam, but *agape,* the holy, self-giving, creative, redemptive, blessed Love that God is—which was given its impetus in human life by Christ Jesus. When Adam is set aflame with that he is no longer of this world alone, but also of eternity, for he has become a Christ-man.

Christ-men arise by glimpses, and the qualities of

the Christ-man appear in the most unexpected places. Hitler has spent years and billions to sell the world the idea that his *Herrenvolk* are the super-race. But they as a nation have been doing their best in concentration camp, in conquered village and in human abattoirs to demonstrate the qualities of Adam at his worst. But nobody knows where the Christ-man is to appear next.

Johnnie Hughes had the bad luck to be shot down over France. He bailed out of his fighter plane and in his haste and fear pulled his rip-cord too soon. His parachute blossomed out and there he floated 10,000 feet above the earth, a sitting duck, a clay pigeon. The German pilot who had shot down Johnnie's plane circled around him, and Johnnie prepared to die. Closer and closer in concentric circles came the enemy plane until Johnnie and the German pilot looked each other in the face. But then, as Johnnie braced his ears for the rattle of the machine guns, his eye caught a gesture as the German pilot's hand went stiffly to his cap in salute and his plane zoomed away toward home in the land across the Rhine. In that moment the whole war was lifted to a little higher plane, and one of Hitler's *Herrenvolk* earned for a brief moment at least the title of "superman."

THE GREAT TASK OF THE CHURCH

In groping to find out where they are going, in the passionate search for fulfillment, many men are moved to fanciful reading about a physical "Superman" who can do unheard of things. But Christianity affirms today more loudly than ever that Adam is born not to be a super-magician, but a super-soul. His destiny is not to become a perfect machine, which in his mortality he never can become, but an immortal child of God, which by the power of the "quickening spirit" of Christ he can become.

In these years we are thinking again about the possibility of a bright new world which may rise out of the ashes of war. But in the evolution of history the world can no longer support Adam as a species. His greed and shortsightedness—his sin, if you will—have disqualified him in the relentless struggle for survival. Only Superman, the super-soul, the Christ-man has the moral and spiritual stamina to exist with his brothers in this one-room world. Adam will either exterminate himself in war or be redeemed by the spirit of Christ unto life eternal.

All is vain save only God's love. Medical science, legal knowledge, technological skill, cultural erudition —all things are futile in the hands of Adam who uses them in vain selfishness for destruction.

It is the task of the Christian church and the home, the task of an educational system, and the task of every individual to give unstinted, consecrated effort to the divine work of redemption until there are enough Christ-men in human society to save it from annihilation by making effective the ideals of the eternal Kingdom of God.

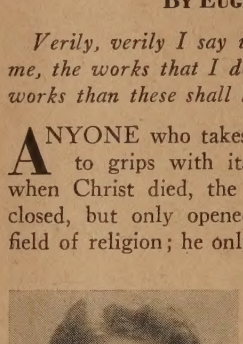
But the Man of Tomorrow is here. Prepare ye the way of the Lord! Make straight in the desert a highway for our God!

The Last Word in Religion

By Eugene M. Austin

Verily, verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do. John 14:12.

ANYONE who takes that text seriously must come to grips with its corollary, namely this: that when Christ died, the book of Christianity was not closed, but only opened. Jesus did not exhaust the field of religion; he only suggested paths for us to follow down the years. His work was inspirational, not final. He did not build fences; he opened doors. He did not claim to say the last word in religion; he was not even concerned as to who might say it. His words are not heavy with the weight of authoritative finality; rather, they are like the northern lights that flash up on the dark horizon of the midnight sky. The only words he ever wrote were written in the dust of the road, and were trampled out before the day was done.



His message was an elusive thing, weighted with meaning, timeless in its implications; but as impossible to stake down as the outline of a moving shadow. Jesus has never quite been captured by those who want their religion bounded in by the rails of an altar or by the covers of a book. His was too great a heart for that. He knew that fences and rails and book-jackets shut out more than they shut in. He was never a calculating strategist; rather, he was a sower who went forth to sow with the world for his field, and he scattered his seed to the wind with a careless abandon that has shocked cautious souls in every age. When men pleaded with him to give them something final, something they could set down in a book with all the i's dotted and all the t's crossed, they found his spirit leagues beyond them. He was forever tramping on ahead eager to pierce the unknown, impatient with those who would wait or hold him back. There is the type of mind which is forever wrapping up truth into tight little doctrinal packages with labels attached—"Salvation," "Trinity," "Original Sin," "Virgin Birth." Once properly labeled, that is the end of the matter; they are placed on shelves to gather a dusty sanctity.

A QUESTIONER, NOT A CREED-MAKER

But that was not the mind of Jesus! No, whatever else may be said about this Carpenter of Nazareth, he was not so much interested in crystallizing a creed as he was desperately determined to set men asking questions. And I for one follow him there! How else shall we account for our growing impatience with the

o hundred forty-three kinds of churches in America day—and another one cropping up every other Mon- y!—and every one of them founded by somebody ho thought he had the last word in religion! And metimes in the silence of the night, when sleep does t come easily and the specters of old dreams come vering in the dark, I catch myself wondering if we ve not missed the religion of Jesus altogether.

One day I attended a meeting of Baptists at which discussion of open membership was the order of the y. The meeting was long and the argument was hot. here were those who insisted that no one should be lmitted into a Baptist church who had not been mmersed, and there were those who contended that ny professing Christian should be welcomed into our urches. At the close of the meeting a layman who a professor of astronomy said: "I have recently made me calculations. To drop a single grain of rice at ie end of each mile of a voyage to the nearest fixed ar would require a fleet of ten thousand ships, each ith six hundred tons burden, all starting full of ce. Now do you think that the Maker of those fixed ars worries very much about these matters?"

FORM—THAT'S THE THING!

That set me thinking. How childish must much of ur religious thinking seem to the Maker of the fixed ars! Protestantism is becoming increasingly con- ncerned with the forms of religion. We observe Lent. Ve move pulpits to the side and turn communion ables into altars. We place an ever-increasing em- hasis upon dignity and *décor* in our Sunday worship, nd certainly we should. But while all this emphasis pon religious form is growing apace, our family Bibles ather dust, our children are raised in utter ignorance f the simplest truths of the Christian tradition, and ur adults are speechless when they try to pray. Form— hat's the thing! Grace, comeliness, everything in its roper place and time. And while we guard the epulcher, the spirit of Christ rises and vanishes from ur sight. "He is not here, he is risen!"—while we till watch the tomb.

One of the most interesting rooms in a church is a oom which the public seldom sees. I mean the store- oom. Ask any sexton what he thinks about it. Some- ne makes a plaster-of-paris replica of King Solomon's emple. This is valuable; it must be saved. Put it in he storeroom! Someone donates a picture, a map, a ase, a flag. Put it in the storeroom! New hymnals re purchased: what shall be done with the old ones? Oh, no! they are too good to be discarded. Put them n the storeroom! There they lie in crumpled con- usion, dusty relics of the church's activity through he years—maps, vases, flags, chairs, signboards, tat- ered Bibles—too good to be thrown away but not ood enough to be used!

I have not yet succeeded in discovering the store- oom where the church stores her old ideas, doc- rines that are too good to be discarded but which obody ever uses. Those theological issues over which ur forefathers held such controversy—what has be- ome of them? No, we say, do not raise them again! Let the dead bury the dead. What new truth can be won for tomorrow out of the struggle of today? That is the question!

NEW TRUTH EVERMORE REVEALED

When you came here to worship this morning, deep within you there was the confidence that some new thing would be revealed to you in the white light of God's presence. Not something warmed over from last Sunday, mind you; something vital, living, throbbing with new life! Christ will help you there. I see him as he stands there upon the Mount of Transfiguration in the early morning, while the mist curls around the folds of his robe and the rising sun tries to match the splendor of his eyes. I see him as he looks across the far vistas of truth fading off into the distant oceans of fathomless mystery. Age after age, men have taken those truths and molded them into the forms that the environment suggested. But the forms have never quite sufficed. Never have they completely contained the truth; never have they said the thing that the heart of Jesus aches to hear from the lips of his disciples. And so the truths of Christ grow restless in the strait-jackets of form we place them in, and they struggle to get free at last into a higher, purer expression. And after the seed has burst its hull, we cling to the hull!

I can think of no more striking statement of this general principle than these sentences from Edwin McNeill Poteat's book, *These Shared His Cross*. Listen: "When an idea becomes established in thought, it almost inevitably runs through a well-defined cycle. As an experience it takes shape in an idea, as an idea it expands into a principle, as a principle it hardens into a dogma, as a dogma it takes refuge in an institution that has a vested interest in its advocacy or maintenance. Finally it may issue in a symbol, and become the object of superstition and adoration. Thus what began as an idea that aroused to action becomes, at the last, an anesthetic that lulls to sleep." Surely not? A cross, on which the martyrs died, become a crucifix before which the superstitious kneel?

NO LAST WORD IN LANGUAGE—OR RELIGION

Well, what *is* the last word in religion? The other night I picked up Dr. Winthrop Hudson's recent book on Bishop Ponet, with its facsimile of the Bishop's *Treatise on Politike Power* written in the 1560's. Of course, I could not really read it; I could only stumble through the lines. But as I tried to get hold of the argument through the barrier of the speech that Englishmen used only four hundred years ago, I found myself asking: "Just what do we mean when we speak of the 'English language'?" Is it a few hundred thousand words with a precise meaning that never changes? The good Bishop spoke a different language from the one I use; and yet he called it "English"! What is the English language? The speech of Chaucer? Of Milton? Of Shelley? Of Thomas Hardy? No; we must buy a new dictionary every ten years or so. Many of the words our grandfathers used are meaningless to us. Many words we used in 1910 have different meanings now. New words come into com-

mon usage. And yet, through it all there is some steady line of continuing reality. What it is almost defies definition; and yet it is rich and meaningful to us all, and we could not be without it. And that something which outlasts the changing centuries, that constantly changing but persistently continuing something, we call "the English language."

I think we are getting closer to the answer of our problem. What is the last word in the English language? It has not yet been spoken. And yet, there is "the English language"! Down through the changing centuries there is a central, fusing spirit that enables me to take up Bishop Ponet's *Treatise on Politike Power* and share with him his hatred of tyrants 400 years after he is dead.

It is thus with our Christian faith. The last word in our Christian faith has not yet been spoken. There is something for our sons and our sons' sons to say, some great adventurous thing that will lift the church to levels of thought and life that it has never known before. Christianity is not a final thing once for all delivered. It is the spirit of Christ himself moving on and on toward a final Kingdom of Truth that lies always ahead of us and that cannot be defined except in terms of centuries.

CHANGING DOCTRINES—AND REALITY

Therefore, let no man confuse Christianity with the forms it takes in the changing years, or with the changing doctrines, or with what men did in the first century or any other century. When I speak of "Christianity" I do not mean what my great-grandfather preached from his pulpit for fifty-five years in that little country church in Ohio; I do not mean what my father preached from his pulpit thirty years ago. Beliefs change, methods wear out, words lose their significance, symbols lose their meaning and become obsolete, and the changing conditions of life call for restatement and reorganization. And yet vague, mysterious, subject to constant change though it is, I can speak of "Christianity" with more triumphant certainty, even, than I have when I speak of the English language! Even as the spirit of Christ has spoken to men in the past in their own language, so he will speak to generations yet unborn in words, symbols, doctrines of which we moderns cannot even dream.

What nobler, more inspiring thing could be said from the Christian pulpit for such an hour as this? Everywhere, in the church and outside the church, men are crying dolefully: "The foundations of the church are threatened! The end of religion is at hand!" And as I listen to their gloomy forebodings I cannot but remember Henney-Penney who ran about telling everybody, "The sky is falling down!" when she felt a raindrop on her head! Friends, we need desperately to root our Christian faith in a careful study of the past. What if dogmas are overthrown, what if institutions pass, what if specific beliefs become confused? In all these things it is not hard to see the hand of God reaching down into human history, reshuffling the elements of society, changing habits of thought, altering our basic motivations and habitua drives. And out of it all will come a faith that wil challenge the loyalty of the men of the new age with the same throbbing insistence as the faith that ha challenged us. And God grant that they may be mor loyal to their trust than we have to ours!

NO CHAINS FOR CHRISTIANITY!

What is final in our religious faith? It is this surg ing, dynamic spirit that appears through the changin forms and doctrines. It is that spark of vital faith tha Calvary could not quench. It is that force that cata combs and inquisitions could not destroy. And it goe on down the years, outlasting outworn traditions an bursting the bonds of a dated doctrine. Some of us ar thinking that this great world struggle of the presen hour is the struggle of the Christian spirit as it strive to throw off the shackles of this crass, materialisti age. We have tried to chain down our Christian think ing. We have said to ourselves: "Don't get over int the field of international law. Don't be concerne about the problem of minorities. Be silent about indus trial management and labor. In this age of mas power, don't question the rights and duties of th governing powers." But this dynamic, vital principl which stems out of the heart of Christ and his lov for all mankind will not be chained down.

Once again the world is convulsed in struggle, an out of it all a new and vital faith will sweep acros the souls of men. And as that faith gets hold of th hearts of our youth a thousand hateful prejudices tha have marred the life of our warring world will b swept away. If you do not believe it, listen to a sen tence or two from a letter from a soldier:

> In the midst of all this I have been thinking more ser ously than ever before. I have never been really Chri tian nor wanted to follow Christ, though I thought did. The church people have never believed in Jesus they would have made all this impossible. It's all tragic, so stupid. Why did we let it happen again? Four or five other fellows in my outfit were talking th other night, and we are agreed that when we come bac we are going to try to get a new spirit into our churche and we are going to try to be more honest Christia ourselves.

Thank God for that! A new wine will still bur the old wine-skin. "The Lord hath more truth an light yet to break forth out of his Holy Word." Onc again we shall see the hand of God writing new word new doctrines upon the pages of human history. Onc again we shall hear those words of Christ ringing dow the centuries: "Verily, verily I say unto you, he tha believeth in me, the works that I do shall he do also and greater works than these shall he do."

So! The last word has not been spoken! The grea est, most daring deed for God has not yet been don That is the faith that gave the early Christian churc such dauntless courage. "Greater works than these"— we will do them in our time, too; and our scarre hands, at the end of the day, will be lifted in triumpl ant witness to his sustaining power.

What *Is* the Church's Task?

By Robert C. Stanger

O Zion, that bringest good tidings, get thee up into he high mountain; O Jerusalem, that bringest good dings, lift up thy voice with strength; lift it up, be ot afraid; say unto the cities of Judah, Behold your od! Isaiah 40:9.

I WANT to raise a very pertinent question today, and to present an answer on the basis of the pro- ound insight contained in a great passage of the Holy criptures. It is the question as to the true task of the church in our world. The great "Unknown Prophet" of the Exile has a word for us on this point.

It is quite evident that there is a new estimate being placed upon the church in our day. Some time ago the editors of *Fortune,* in a widely read article, called upon the ministers of the church to speak some sure and certain word to which the laymen would listen. Whether or not the churches are growing numerically or whether he attendance is increasing is quite beside the oint. People are asking again in this crisis for the ure voice of religion, and they are willing to listen to ny authentic word which comes from the church of Christ. It is true that the Christian church is being riticized widely and at times vigorously, both from vithout and from within the fold, but the very criticism s evidence of the fact that something is expected of t.

FALSE VIEWS OF THE CHURCH

Recently a Religion and Labor Fellowship was organized in our city. Representatives of the church and of organized labor have met several times to discuss their mutual relationships. Such an organization s much needed and should be heartily welcomed. It s interesting, however, to note the general tenor of he discussion: the church ought to come out boldly as he champion of the cause of labor because of its principles of justice and righteousness and because of he very implications of its message.

At the same time the National Association of Manufacturers issued an invitation for a series of dinner meetings at which the relation of the church to business was to be discussed, especially in view of he emerging postwar situation. The church is regarded as a stabilizing institution. It ought to come out boldly for the "free enterprise" system. If the church will properly use its influence the revolutionary currents in our society, which threaten to upset so many of our established ways, may be checked.

Then, in connection with the work of a denominational mission board, we found ourselves confronting a government agency for the purpose of seeking a priority for the erection of a new church building in a new section of our city. Said this government official: "The church should not be considered for priority allotments because it is not contributing effectively to the war effort." The church, he thought, ought to be supporting the all-out military effort of the government.

A prominent religious leader, however, writing in a popular magazine, berates the church in no uncertain terms for its hesitancy in openly opposing war and coming out flatfootedly and unequivocally for peace. If the church had truly proclaimed the gospel of peace, and had implemented its proclamation, he said, we would perhaps not be facing a world war now.

THE CHURCH 'IN THE MIDDLE'

Such are the voices which we hear today, and the church finds itself "in the middle," as it were. Back of all of these opinions lies an evident misunderstanding of the nature of the church. To the groups mentioned the church seems to be a kind of pressure group to be used for whatever purpose seems uppermost at the moment. Suppose, then, that we ask the pertinent question, "What is the task of the church?" But this raises a prior question, namely, "What is the church?" This, of course, is a large subject which cannot be dealt with adequately in one or two paragraphs, or even in one or two sermons. It is engaging the minds of the best theologians of our time, and volumes are being written about it.

There are two approaches which can be made to the subject. From the human point of view the church is a fellowship of people united by a common devotion to Christ and to his gospel. It is a response to the natural desire for group sharing of a certain conviction or interest. From that point of view it is much like a club. But there is this difference: almost all clubs are comparatively short-lived. Decades, but not centuries, measure the span of their lives. The Christian church however has existed for nineteen centuries, and shows no sign whatsoever of imminent decline. So, from a higher and spiritual point of view, the church is the organized expression in time of something timeless and eternal. That may be putting the matter ponderously, but it is hard to express it in simple terms. The church is the corporate witness to the Holy Spirit, to the Spirit which forever works toward wholeness and integration and community. There is therefore something divine about the church.

The prophet of the Exile suggests that the religious community—the church, let us say—is the bearer of good tidings. "O Zion, that bringest good tidings..." It is the custodian of a gospel. It is the bringer of "good news." Halford Luccock says somewhere that the difference between the early church and the modern age is to be found in two characteristic expressions. The modern person says, "What is the world coming to!" but the early church said, "See what has come

to the world!" It was good news of salvation. There is a Power which can save! No one who knows the history of Christianity will dispute for a moment the secret of the church's success in its earliest days. It simply brought good news of salvation to an effete and disillusioned and sinful world.

On the basis of this reminder, what is the church's task today?

CHURCH SHOULD GIVE LIFE PERSPECTIVE

First: It is to *give perspective* to human life. "O Zion, that bringest good tidings, get thee up into the high mounain." Many of us know something of the value of a mountain view. The perspective from a high peak is marvelous. I recall a trip up to the top of Pike's Peak in Colorado. The air is clear, the vision wonderful, the sunrise glorious. The land below shows a distinct outline and pattern. People, whose little problems bulk so large below, are now small and their concerns relative. Our difficulty is that we become so enmeshed in details in the course of any ordinary day's work that we lose the larger perspective. If you have ever watched an artist in colors at work, you know what I mean. A little dab of color here, a little dab there, and you wonder what he is doing. But then he invites you to step back, and from the larger perspective you glimpse the lines of a lovely painting.

Harold Phillips, in one of his sermons, tells of a letter received by a man in Cleveland from his nephew who had been in service with the marines at Guadalcanal. "Uncle," he said, "write to me, and when you write be sure to tell me who is winning." Here was a boy in the midst of the terrific battle, but so engrossed in it that he could not get the larger picure. "Who is winning?"

We get so caught up in the petty details of life that we lose our perspective. We sometimes wonder who is winning in the cosmic battle. For that reason we need to climb into a high mountain and get a long-range view. I cherish the secret hope in my heart each Sunday, as a faithful congregation comes to the house of worship, that perhaps the service may be a high point for rushed and harried souls, and that from the mountain of faith and vision they may catch a new perspective upon life. We need to hear the cry, "Behold your God!" We need to look at life *sub specie aeternitatis* (from the point of view of eternity). We need to discern the outline of an Eternal Will and Purpose, persistent and undefeated. This will save us from despair and futility and disillusionment. It is a much needed service which none but the church can render to the modern person. Church of God, take people up to a high point of vision and faith where they may get a new perspective upon life!

COURAGEOUS WITNESS TO FAITH

Second: The church is to give *a courageous witness* to its faith. "O Jerusalem, that bringest good tidings, lift up thy voice *with strength;* lift it up, be not afraid." This is the answer to the request of the editors of *Fortune,* and to the longing of countless hearts for some "clear and certain word from th church." Have you ever noticed an apologetic ton in our modern preaching? Have you ever heard re quests that certain elements of the Christian procla mation be "soft-pedaled" for the moment? Hav you ever heard anyone say: "Preacher, be careful You can't say that just now"? If you have, it wa the voice of caution and fear urging us to soften th tone of our proclamation. But it was not the voic of authentic Christianity. Nor was it the voice o that ancient prophet whose words live today becaus he dared to speak out without fear. If we liste to the siren voice of caution and fear we have faile our people in the hour of great need. Church o God, lift up thy voice with strength; be not afraid

There is a remarkable saying of Jesus which is perti nent here. It occurs in the discourse on the last things where he speaks of "wars and rumors of wars, an distress of nations upon the earth." Then Jesus say these strange words: "When these things come t pass, *lift up your heads,* for your redemption drawet nigh." One would have imagined different word from lips other than his: "When these things com to pass, hang your heads, for things are going fron bad to worse." But not so the gallant Christ: "Lif up your heads, your redemption is near!" In time of crisis and extreme danger came the clear, distinc and sure word of courage and hope.

WHERE IS GOD NOW?

Every minister has heard dozens and dozens of time the question: "Where is God? What is God doing now?" That question demands an answer. "Say unto the cities of Judah, Behold your God!" This i a part of our witness as a church. God is in thi thing! God is in this struggle! He is not indifferent nor is he powerless. God is in the world situation today, upholding the moral order. We need a new vision of the undefeated God. Like a steel beam in the midst of a building, unshaken by earthquakes o hurricane, stands the Eternal Order in the midst o our universe. Man may defy it but he cannot break it. Instead he breaks himself against it. A word of James Russell Lowell comes to mind: "God would never have allowed his children to play with matches unless he were sure that his universe is fireproof." The Heart of things is sound. God's will and pur pose are unyielding and unbending, fierce though the tempest may be. He upholds the moral order.

God is here, too, *suffering.* We need a vision o the suffering God. If we were to use the languag of a parable we might say that God is the broken hearted Father, sorrowing and suffering because his children have flouted his laws and have chosen the way of discord and violence.

Because he is the suffering God, he is also the *redeeming* God. Clearly revealed in the crucified Christ we see him who would by suffering redeem us. He is helping mankind to learn by the road o pain that there is a better way. We do not need to hate. We do not need to fight. Always there opens up before us the way of fellowship, the way o

teraction, the way of community. From the cross ere flows a moral power which alone can redeem ankind: the power of divine love, inspiring good ill within our hearts. And when our efforts seem navailing we receive anew the assurance of the di- ne grace. It is the undiscouraged God who meets us. He shall not fail, nor be discouraged, till he set ghteousness in the earth, and the isles shall wait r his law."

THE CHURCH'S PERPETUAL TASK

"Behold your God!" This is the witness which e church must ever and again bring to mankind. must lift up its voice with strength, and not be raid. Then it will be discharging its great task id obligation toward mankind.

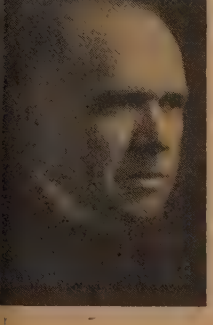
God of grace and God of glory,
On thy people pour Thy power;
Crown Thine ancient church's story,
Bring her bud to glorious flower.
Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christlike graces
In the fight to set men free.
Grant us wisdom, grant us courage,
That we fail not man nor Thee.

The Call of Memorial Day

By Marshall Wingfield

God hath called us to peace. I Corinthians 7:15.

THE originator of Memorial Day, James Redpath, was telling Negro pupils of a Charleston school ow the graves of the war dead would complicate the -establishment of good feeling between north and south. He asked for suggestions on solving the problem. One of the little girls answered: "Let's go an' git armfuls and armfuls of flowers, an' hide all the graves so we can't see 'em never no more."



There is beauty and poetry in the little girl's suggestion, but the call of Memorial Day is a call to realism. There is something about Memorial Day observances which tends toward unreality. If one wants a picture of reality let him read the first lozen lines of Social Action's leaflet, "The Strangers." t is the story of one of the bitterest ironies of our age. An American soldier whose father had died in Flanders' ields without ever having seen his infant son, gave his ife in France a few weeks ago for the future of an nfant son he in turn had never seen. "Three genera- ions of strangers! And now what of the third genera- ion? Will this child, too, grow up to inherit all the old lies, the mistakes, the weaknesses that go to make up war? What is it that his father and his father's father died for? Already we're dusting off the solemn aphorisms about not having died in vain, and we'll build a bright new marble cenotaph to *his* unknown father. . . . But it isn't enough, brother, it isn't enough!"

So many of the things said on or about Memorial Day are unreal and untrue! Listening to the sermons in churches and the speeches in military cemeteries, one might think that all Americans entered this war of their own free will and accord and with full knowledge of the issues at stake. Nothing could be farther from the truth. They did not want to go. They were conscripted. That is the only way a nation can fight a war today—force men to fight it. Men are arrested, as it were, and put into army camps and naval stations. The first step in the arrest is registration. The succeeding steps are inevitable.

CONDEMNING MEN TO KILL

In one war the process is called the Universal Service Act and in another the Selective Service Act, but it is conscription and all the high-sounding names cannot make it more or less. The men whose careers, hopes and dreams were arrested did not choose war. The statesmen chose it for them by policies which made Pearl Harbor inevitable. They kindled the fires of war and then forced men who had nothing to do with it to put the fires out with their blood.

These young men did not want to become killers. They wanted to continue their careers, marry their sweethearts, establish homes and rear children. But the statesmen who were charged with the responsibility of keeping an orderly world pursued such policies in Europe and in Asia that thousands of men most fit to live have gone to the slaughter. The men who were conscripted to die were as innocent of causing the war as they were powerless to save themselves from it. To any question as to its causes most of them could truly answer:

Oh, fool, and how should we know
What it is all about?
Go ask the man who sowed the crop;
We only threshed it out.

In the olden days men took bullocks and decked them in garlands and marched them by music to sacrificial altars where they were slain in the name of religion. Today young men are decked in uniforms and marched by music to battlefields where they are slain in the name of patriotism which has become a religion—the only religion that has power to drive men to the slaughter while multitudes applaud.

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and the good and sendeth rain on the just and on the unjust." But those who would follow Jesus are charged with "obstructing the war effort" and are damned as pacifists,

though pacifists are the peace-makers whom Jesus called "the children of God." It does not matter that the pacifist is as brave as any soldier. His courage is so high that the militarist cannot understand it, so he brands the pacifist a coward and condemns him to imprisonment. Statesmen cannot see that any future worth having must rest on the very principles for which peace-lovers are now made to suffer.

THE CALL FOR FREEDOM

The call of Memorial Day is the call for freedom from conscription. No land can call itself "the land of the free" so long as conscription makes it impossible for a man to live out his life in freedom. To talk about saving democracy by conscription is as foolish as to talk about saving the truth by lies. All other freedoms are vain so long as conscription prevails. It is the essence of militarism: it is the ultimate violation of freedom.

Conscription was introduced into Europe during the French Revolution for the purpose of defending liberty against aggression. Yet Napoleon used it to gain the dictatorial power by which he nearly destroyed Europe. Since that time, conscription has been the fountainhead of European militarism. And now America proposes to transplant to our body politic the cells of this cancer of military despotism which has ruined Europe and would destroy civilization.

Hitherto America has been free from peacetime conscription. Because of that freedom thousands of young Europeans came to these shores. Shall America bind on the children the slavery from which the fathers escaped? Conscription does not fit into the American pattern of freedom. It does not fit into any pattern of international organization for preserving world peace. It does not fit into the pattern of any adequate international police system. Conscription is the ultimate denial of faith in any international organization to preserve peace. It is a denial of the claims of patriots who say that any war worth fighting will find enough volunteers to fight it. A nation which adopts it has no right to class itself among "the peace-loving nations."

THE CRY OF CONSCIENCE

The call of Memorial Day is the cry of conscience for freedom. Conscription grants to the state the overlordship of conscience. When Jesus said, "Render therefore unto Caesar the things which are Caesar's," he did not include conscience as one of Caesar's possessions. America's conscription act, which operates under the softer name of Selective Service, has sent many to prison for no other reason than their loyalty to a conscience formed by the teachings of Christ. And this, too, despite the provision of the act for non-combatant alternative service for any person "who by reason of religious training and belief is conscientiously opposed to participation in war in any form." In 1937, the Oxford Conference, which was more representative of Protestant Christendom than any other conference since the Reformation, declared that the church "should be opposed to any education which teaches men to subordinate themselves to human force as the final authority—be it the will of the majority, or of a leader, or of an absolute state. That is to violate the sanctity o conscience which must be kept responsible to Go alone."

Oswald Garrison Villard has well said: "There a two questions the advocates of conscription should forced to face in addition to those which relate direct to peace and a warless world. They are: Can co scription be justified militarily? and, What guarante do they give that this departure from American trad tion and democracy will not wreck American instit tions? Leave aside the question of how conscriptio comports with that honored promise that America shall have the right to 'life, liberty and the pursuit happiness.' Does the young American owe this to t country? Will he be benefited by years of subordin tion of his will to others?"

Major George Fielding Eliot told the House mi tary affairs committee that two years of service wou be the absolute minimum required to train the mode soldier. Even after the occupation of the enemy cou tries has come to an end, if we are to "girdle the glo with garrisons" to keep the peace of the world, can th work be done by two-year conscripts? Will not th have to be the labor of men enlisted for several yea of their own free will?

THE ECONOMIC PROBLEM

General Hershey has said it would be as easy keep men in service as to provide for them throu some other government agency. Of course, a nati can get rid of unemployment by conscription. One m also get rid of mice by burning his house down, but would be an expensive method. Hitler solved une ployment in Germany by universal military servi and a great standing army, but what it has cost Ge many is beyond computation. Anything which sac fices American freedom for Germany's conscripti cancer will be expensive for America. We cannot ho to escape the evils of militarism which have come every country that has adopted conscription.

It might not be amiss to ask advocates of pea time conscription how they propose to defend su huge outlays of men and money if we are to disa our present enemies and forever prevent their beco ing militaristic again. Against whom shall we arming? There are only two other nations that cou possibly make war on us—the Russians and the C nese. Is there no road to security from attacks by th two countries except by complete militarization?

The call of Memorial Day is a call to oppose w on moral grounds. A. A. Milne has a passage in book, *Peace with Honor,* which deals with war fr the standpoint of moral principle. It reads: "I a against war. By this I mean that I think war wron as I think cruelty to children is wrong; as I thi slavery and the burning of heretics wrong; as I thi the exploitation of the poor wrong; and the corrupti of the innocent. . . . The prime minister and Sir Jo Simon think war is disastrous; I think war is wro The pope and the Archbishop of Canterbury thi war is disastrous; I think war is wrong. Lord Beav brook and Lord Rothmere think war puts too grea

den on the taxpayer; I think war is wrong. It is ultimate expression of man's wickedness."

t may be added that war is the ultimate lie. To that any war can end war is a palpable absurdity. reason cannot be cured by more unreason. It is urd to talk about making peace by bringing passion bear against the rule of passion. Evil cannot over- né evil. Satan cannot cast out Satan. There is no valry in war. Non-combatants are slaughtered as rcilessly as men in uniform. War kills characters well as bodies. Something terrible happens to men o engage in killing their fellow men. Many people ll be saying these things after this war is over. I nt to say them now.

THE CALL OF THE DEAD

The call of Memorial Day is the call of the dead.

> For now you who live and breathe
> Must do a harder thing than dying is;
> For you must think,
> And ghosts will drive you on.

is for the living to "highly resolve that these dead all not have died in vain."

> We have a tryst to keep
> With those who lie asleep.

ow shall we keep it? The surest way is by enlarging e peace unit. When there was no larger peace unit an the family, there was interfamily fighting. When ere was no larger peace unit than the city, there was terurban warfare. When the largest peace unit was e state, there were interstate wars. When the largest ace unit is the nation, we have international wars. nd international wars can be abolished by the same rocess which abolished wars between smaller units.

Or, to restate the idea in terms of R. M. MacIver's book, *Towards an Abiding Peace,* international wars will be ended with the ending of the sense of separateness. Without separateness war loses its rationale. Wars are waged *between* communities and *across* frontiers. If it were seen that the world is one community, then it would be clear that in the very act of destroying our enemy's wealth we destroy our own. As civilization advances, the sense of separateness decreases, because an increasing number of people are enabled to share a common good. In primitive days, when tribe fought against tribe, the tribe as community could think of itself as separate. But within our present civilization there is no closed system of art, commerce, science or philosophy. No people is self-sufficient, economically or spiritually. To proclaim a nation's self-containedness is to proclaim a falsehood. If one believes in the common well-being of all nations, one cannot believe in the exclusive unity of any nation.

THE CALL OF THE UNBORN

The call of Memorial Day is the call of the unborn. As the ancient Hebrew altars called for sacrificial animals without blemish, so do nations call for the finest young men as sacrifices to Mars. The weak and tainted and moronic are culled out to be the fathers of the next generation. In terms of biology war means the survival of the unfit. After the Napoleonic wars France had to lower her military standards of physical fitness because the unfit had survived and produced an inferior generation.

This reverse breeding of the race destroyed the great military nations of the past. One calls the roll—Assyria, Persia, Macedonia, Rome. They do not answer. They are in the graveyard of dead nations. It will fare even worse with us, for war no longer

A Pastoral Prayer

By King D. Beach

ETERNAL GOD who art the hope of the ends of the earth, who settest the solitary in families, and he families in tribes and nations; we thank Thee for ur nation which, though it includes many races, classes nd peoples, is one and indivisible and is blessed with reedom's holy light. Thou hast not only fashioned it n love and given it a sublime purpose, but hast en- lowed it with the memory of ages, ennobled it with he hopes of the world, and enriched it with treasures ntold.

We thank Thee for its founding fathers and for heir efforts to secure the inalienable rights of life, iberty and the pursuit of happiness to all who share he responsibilities as well as the privileges of citizen- hip. Enable us, we beseech Thee, to be faithful to the rinciples for which it stands. Renew our faith in God he Father of all mankind and increase our devotion to the ideals of human brotherhood. Recall to us the unfailing truth that righteousness exalteth a nation, and that sin is a reproach to any people. Grant unto us the wisdom and grace to seek first the Kingdom of God and his righteousness that we may be enriched with a great spiritual heritage, ennobled with the priceless values of Christian character, and be enlightened with a clearer vision of goodness, honesty, justice, virtue and truth.

Hasten the day when wars shall cease, and help us to build a new and better world in which man's inhumanity to man shall be a thing of the past; in which justice, peace and good will shall prevail; and in which all men shall work together for the common good—that Thy Kingdom may truly come, and Thy will be done on earth as it is in heaven. All this we ask in the name of Christ. Amen.

spares woman so that she may try to keep up the biological standards of the race. The fittest women, physically and mentally, are increasingly being called into military service. The plea for the home is spurned by the god of war. In view of the defeat which war visits on the unborn, one would be wholly warranted in putting on the lips of Mars the words of Moore's "Veiled Prophet":

Here judge if hell, with all its power to damn,
Can add one curse to the foul thing I am.

But all our loathing for the whole war system does not dim the glory of those who have died for their country. We may still say with the poet, Thomas Curtis Clark:

How crowded is the heavenly House of Light
With those who from the cruel wars have come—
Bright, glowing youths of fresh and vital breath
Who thought so lightly of their lives—and death!
No more shall they awake to martial drum,
No more march fearless through the warlike night.
We sent them forth, they did not ask us why;
But on they went—in tears we saw them go.
Across the seas they sped and took their stand,
While we, in our own safe and sheltered land,
Bade them be strong to grapple with the foe;
They heard our voice, and clave the angry sky . . .
How crowded is the heavenly House of Light
With those who marched—for us—into the night!

JUST as the Truth never stands still, but is in its nature a process of evolution, so the mind of the seeker after it can never stand still. Only in the process of daily conquering them anew do we gain life and freedom. And it is in the devotion to this search after the Most High that the dedicated life consists; the life dedicated to the noblest quests, and not to be judged by apparent failure to reach some fixed goal, but rather by the quality of its striving. LORD HALDANE.

ONE of the greatest of the fundamentalists used to tour the country saying that it was more important to know the Rock of Ages than to know the ages of the rocks. Granted. But why the contrast? Why the continual insinuation that if one knows the ages of the rocks he is likely not to know the Rock of Ages?
HARRY EMERSON FOSDICK.

CHRIST chose an image that was familiar when he said to his disciples, "Ye are the salt of the earth." This was his conception of their mission—their influence. They were to cleanse and sweeten the world in which they lived; to keep it from decay; and to give a new and more wholesome flavor to human existence. Their characters were not to be passive, but active.

There is no use in saving salt for heaven. It will not be needed there. Its mission is to permeate, season and purify things on earth. HENRY VAN DYKE.

FAITH in the resurrection is the spring of undying hope. Without the resurrection the cross is unrelieved tragedy. The faith that Christ is risen is the assurance of the ultimate triumph of the good. DAVID SWING.

The Christian Home

BY CARL O. OLSON

God setteth the solitary in families. Psalm 68:

THE MOST important institution in a Christia civilization is the Christian home. The home greater than the church. It is greater than the publ school system or any higher form of education. A note president of a large university, in a recent book, saic "The greatest lessons I ever learned I have not learne from our public school system or our universities, bu rather from my home." If a noted educator, who h studied in our leading universities and who is reco nized as an able leader of our nation, could make suc a statement, it is an indication of the truth which I a trying to express, that the home is the most importa institution in any Christian civilization.

The home is being threatened and even undermine to an extent of which most of us are not even awar The home is being threatened because of an alie philosophy of life which is being introduced into ou thought and conduct. Imperceptibly these ideas a being forced upon us and they are being assimilated b us without our being fully conscious of the fact. Th alien philosophy to which I refer is that the state supreme and every citizen exists for the state. Th chief function of the home is to produce strong me to be cannon fodder in the upbuilding of the migh of a nation.

NO FUTURE WITHOUT MORALITY

The home is being threatened because of the lowe ing of moral standards. Men and women cannot pla fast and loose with morals without a terrific pri being paid, not only by them, but by mankind as whole. When men and women cheapen their personal ties by transgressing this law which is basic, somethin happens to them and the influence of their lives o others is not constructive and upbuilding. A man sa to me the other day: "Let us forget about moral Let's win the war first and take care of the mora after the war." This cannot be done. The past ca not be undone. We must ever live with it. It will b a part of the present and it will ever be a part of th future. Happy, successful homes cannot be built upo the moral ruins of men and women.

The home is being threatened because husbands an wives, through no fault of their own, are forced to liv apart. It is utterly basic to the highest developmen of a home, and of marriage itself, that two people wh have pledged their troth, devotion and undying lov should live together and share life in its totality. Th being impossible in wartime makes for a problem however, which all of us must be realistic about an set about with renewed determination to face co structively. The men and women who must live und these increased tensions and in periods of loneline because of separation from loved ones, must do the utmost to be true to the highest principles and stan ards so that when their lives are once again to b

ced together in a home there shall not be regrets and norse because of the failures of the past. It will be fortunate if we find that we have won the war only lose it because of the homes of tomorrow being dermined by the sins of today.

SOME FRUITS OF WAR

The home is being threatened today because men d women are being herded together, not only in ilian but in military life; this is not conducive to the ghest standards of morality. A noted judge, com-enting upon the immoral conditions which are pro-cing so many divorces today, with more in the offing, d: "It seems as if seventy-five per cent of these cases ve come about by women who are working and who ve stooped to immoral practices." All of these fluences, of course, are having their bearing upon uth, whether in military or civilian life. Some time o a warning was issued by leaders that no girl unger than twenty-one, and not even then unless she wholly prepared to care for herself, should be per-itted to come to Washington, D. C. It is an ex-emely unfortunate commentary upon our present-day e that a young girl is not safe in the capital of our tion!

The home is being threatened today because we, in e home, are not inculcating the high Christian prin-ples which our fathers and forefathers inculcated in ir lives. Some form of religious education, of family rship, must be reinstated. Not only is the home the eatest educational institution in terms of all educa-on; it is essentially the greatest institution as far as ligious education is concerned. The few minutes the urch has, with the irregular attendance of our youth, dicate the impossibility of inculcating religion in the ves of boys and girls in the church or school. It must me through the home, and the home has failed. In a arch we have made in our own church, seeking orkers and teachers in our church school, the answer variably is, "We are not qualified." If they are not ualified it is because the home from which they come as, in one way or another, failed to qualify them in eligious leadership and in giving religious instruction.

CHRIST THE HEAD OF THE HOME

Christ must be the head of every home. His way of ife and his spirit must permeate every home. Someone as said that we have learned to fly through the air 'with the greatest of ease"; we have been able to swim eneath the ocean; but we have not learned to walk pon the earth, and especially have we not learned to walk with one another. Only the basic concepts of eligion can teach men how to walk together upon the arth. This is the task of the home. The home must ecome the pattern. It must show the way. It must eveal that people within the home can live together in armony and cooperation.

Therefore, I challenge every one of you who hears r reads these words, to make your home thoroughly Christian, and thereby make for a more Christian ivilization. This involves, of course, Christian living nd Christian attitudes.

A young man said to his father and mother one evening after some differences: "I am tired of father's restraints and of mother's piety. Tomorrow morning I am leaving home." The father and mother heard the footsteps of the boy at 4:00 a.m. The father met the son at the foot of the steps, put his arm around him and said: "Son, mother and I have not slept at all tonight. We have come to the conclusion we must be wrong. There must be something wrong in our lives or you would not be planning to leave our home. We want to ask for forgiveness." The boy broke down and wept and asked that they might kneel by the bed. Then he confessed that the trouble was not with mother and dad but with himself. His refusal to live the Christian way of life made his living in that home undesirable from his point of view. But after he adjusted himself and committed himself to Christ, it was then that harmony was effected. But this harmony was effected only because the father and mother, though not in the wrong, were willing to say to the son that they were sorry.

This is just one of the many attitudes, it seems to me, that we must exemplify as Christian parents.

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

IN PRAYING

Add: Overworked Phrases—". . . those with whom we come in contact"; "bless," "blessings." Occasionally to think through some of the possible implications of the petition to "bless us" would add fresh meaning to the prayers of many. What do we want when we ask for "blessings"?

From a Reader—A more confident leadership of worship is observed among those who avoid the question mark, as in "May/shall we pray?" "May we sing Hymn 184?" The movement of worship should be positive, not uncertain.

The Lord's Prayer—Generally speaking, there are four forms: the King James Version of Matt. 6 (and Luke 11); the Revised Version of same; the Episcopal Book of Common Prayer; and combinations of the three. Four primary differences are: (1) Our Father which—Our Father who; (2) in earth—on earth; (3) debts—trespasses; (4) forever—for ever and ever.

The *King James:* which, in earth, debts, forever (Matt.); which, sins, in earth (Luke). *Revised Version:* who, on earth, debts (Matt.). *Common Prayer:* who, on earth, trespasses, for ever and ever. The *Book of Common Worship* of at least one of the Reformed churches follows the Revised Version: who, on earth, debts, forever.

Regardless of the form followed, it is important that the prayer should not be broken into meaningless phrases, as: "Thy will be done. On earth as it is in heaven." Far better to say: "Thy will be done on earth, as it is in heaven." Then, let us "pray" the prayer instead of "repeating" it.

For an Individual's Prayer: In *The Art of Conducting Public Worship* (Macmillan), Albert W. Palmer has written: "I shall never forget the thrill that came to us all one day in the vesper service . . . when a student repeated the Lord's Prayer making just one bold but magnificent change in it. Instead of 'Our Father who art in heaven,' he said, 'Our Father who art in the universe . . . thy will be done on earth as it is in the universe!' Try it, and see what a new shower of meaning falls upon the parched soil of your praying. Yet that is undoubtedly just what Jesus meant."

Contributions for possible use in this column should be sent to AUBREY N. BROWN,
3213 Brook Road, Richmond 22, Va.

'It's All in the Delivery'

By Benjamin S. Winchester

TWO BROTHERS, one a famous baseball pitcher, the other a preacher, met after a long separation. Some time was spent in exchange of reminiscences. Then the preacher said: "How is it, Bill? Here I've spent four years in college, three years at the seminary, and you've never done anything but play ball, and now you're getting a salary of $10,000 a year while I get $900. I can't understand it." Bill thought a minute, then he said: "I'll tell you how it is, Jim: *it's all in the delivery.*" Perhaps that is one reason why ministers turn to writing, or to administrative work—which can be done with the help of a good stenographer.

● *From a Layman's Point of View*

For some time I have been sitting in the pews, having exchanged my position in the pulpit for the role of a layman. During this period I have had opportunity to observe a good many ministers, as our own minister has been granted a leave of absence for the duration. Among these ministers, some have had long experience in the pulpit and were wearing the degree of doctor of divinity. One of them, a confident and able preacher, used to remark to a neighbor of mine who is hard of hearing: "Now tell me, you didn't hear a word I said, did you?" And she would invariably reply: "Honestly, I didn't." Of another, who had served for many years in the mission field, several members, not all of whom would be classed as "hard of hearing," were heard to remark, "I couldn't hear what he said." A very intelligent lady, not at all afflicted with poor hearing, asked me the other day, "Why is it that so few ministers know how to read the Scriptures?" A professor in a leading theological seminary, who had a very stimulating message, was commented upon in this fashion: "If he is to preach again, I won't be there." He, too, was hard to listen to.

Ministers are not the only offenders. Choirs also come in for criticism. An elderly member of a church of which I was once pastor used to take me aside after the service and, pointing an accusing finger at the quartet in the choir loft, would remark, "What's all this caterwauling about?" I have often thought of his remark when, sitting in the pew, I have tried to make out whether the choir was singing English, Italian or Yiddish, the words of the anthem not being printed on the calendar! Now, I submit—there is no excuse in these difficult days for such slovenly speaking and singing.

It may be replied that the hard of hearing are not so numerous (though this is not true!), and if they can't hear easily there are always plenty of front seats vacant. But many of the people I know who suffer from defective hearing already habitually seek seats near the pulpit, and still fail to hear the sermon. Some churches, it is true, provide hearing aids to which the ushers will gladly conduct those who desire them. But many of these people are sensitive and do not like to admit that they are handicapped.

● *A Lesson from the Radio*

Many ministers feel that it would be unseemly to "shout" in church. They despise the "holy tone" or the orotund voice of the "shouting Methodists." Neither of these alternatives is necessary. We have had a minister of late whose conduct of the service and whose sermons were a delight to hear. He spoke in a perfectly natural manner but his voice was clear and resonant; every word could be heard without strain. The whole congregation was delighted.

In these days, when thousands of people hear perfectly from three to five broadcasters daily (interrupted only by the inevitable commercials plugs and occasional static), it is little less than a crime that when they go to church they are compelled to watch and strain in order to hear the message of preacher and choir.

Part of the trouble, no doubt, lies at the door of the seminaries. Many of the graduates of our most famous institutions are hard to listen to. The old-fashioned elocutionist is in disrepute. But there should be some member on every faculty who makes it his serious business to see that every student is trained in the reading of the Scriptures, in public prayer and in effective delivery of sermon. It may be that more than one such faculty member is required. Careful attention should be given to posture, to voice culture, to breathing, to production of sustained resonant tone, to correct diction. This calls for individual training, as much so as is the case in the training of a singer. No matter how thoughtful the sermon, only that portion which is easily heard will register.

● *When a Sermon is Successful*

But much of the trouble lies at the door of the minister himself. Part of it is a matter of breath control. A common criticism is this: "He drops his voice, and I miss the most important part of the sentence." Which is a considerate way of saying that his breath gives out toward the end of the sentence. When that happens the voice loses resonance at once. Better shorter sentences, well sustained, than longer ones, half-spoken. A common fault is too rapid utterance. The minister feels pushed for time, he has so many important things to say! He feels it so necessary to develop his logical argument that he forgets that the main drive of a sermon is *psychological*. No matter how erudite or logically developed a sermon may be, the listener may still ask "So what?"

It is said of a certain president of Yale that he made this reply to the question of a visiting preacher as to how long the sermon should be: "It

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The Flag Speaks

Brave men have followed
My irresistible
Beauty and magic:
Comradeship, loyalty,
High hearts' devotion
Shone in their faces
Fixed on my stars. . . .

Cleansed of the bloodstain,
In the new morning
I call afar.

Not in one land alone,
Not in one tongue alone,
Not through one only flag,
Comes the new word.

Leave the old death-dealing,
Leave the old fearing,
Lead on to life-giving—
Life, more abundant life—
Now it is day.

Never again in wars
Float my stripes, flash my stars:
I am the flag of life,
Sister of every flag
In the wide world.

Emily Greene Balch.

recorded that any student was r converted after the first fifteen nutes." Better a fifteen minute mon well delivered than a half r's "effort" much of which is not rd.

● *Persistence Is the Key*

Any minister can, if he will, learn speak distinctly and forcefully. My her, many years ago, entered upon first pastorate in a small town New Hampshire. He took for nself this motto: "I *will* be heard!" set out one afternoon with a book find a place where he could read oud without disturbing anyone. He und what appeared to be an ideal ot, an amphitheater enclosed by es. He opened the book and began read. Presently he heard a great ashing among the trees, and almost mediately a drove of cattle ap-ared, led by a formidable bull, shing toward him. He had just ne to step behind a tree while the herd swept thundering by. The next day, nothing daunted, he set out with his book in another direction and found a peaceful spot, with only some men in a distant field busy with their haying. Again he opened his book and began to read. Soon, at the near edge of the field, he noticed the tines of a pitchfork thrust toward him; then a man appeared, holding the pitchfork aloft. Then the man said, apologetically: "Oh, reading, eh?" "Yes," said my father, none too pleasantly. "Oh, I see. Excuse me, but our neighbor has a boy who is a little off; some call him crazy. Well, he got away, and I thought maybe. . ." But my father didn't give up. He found a way to practice out of doors without interruption, and when he preached you could hear what he said.

No, it isn't necessary for the preacher, or the choir, to mumble their words. The politicians know how to make themselves heard. The radio broadcasters can speak distinctly. Why not ministers? "It's all in the delivery!"

No Souls Won After the First Twenty Minutes?

By Frederick H. Thompson

A CERTAIN visiting minister, just before going in to preach at one f Yale's Sunday chapel services, sked Dr. Hadley how long he should old forth. The good doctor, with a vinkle in his eye, remarked: "There a belief hereabouts to the effect that o souls are won after the first twenty inutes." It wasn't really an answer the divine's question. The president f Yale was too much of a diplomat give a direct answer. His words arried the suggestion that he could reach as long as he wanted. However, if he were interested in saving uls—which, of course, was the reaon why he had come to Yale—he ught to accomplish his purpose in wenty minutes.

● *A Popular but False Slogan*

To a long-suffering Protestantism, hich had been preached at anywhere rom thirty minutes to an hour and half a Sunday by well meaning inisters, this epigram, "No souls on after the first twenty minutes," ecame a battle cry, like "54-40 or ght," or "Tippecanoe and Tyler, o." The colleges and prep schools icked it up. The laymen of the hurches took hold of it. Gradually, et none the less perceptibly, the job as done. The twenty-minute sermon ecame the standard in more and ore of the churches. Those churches hich did not conform were looked upon as old-fashioned, revivalist type churches. Their ministers were not "up and coming." And so was won, probably, a half hour away from the church service, which could be devoted to the Sunday paper, or to the radio, or be spent talking in front of the church or a neighbor's house on the way home.

● *Streamlining the Service*

In keeping with the times, we had streamlined the church service. But have you noticed that the movies still run for an hour and a half, or two hours? They have not cut down their time. A play or a concert takes two hours and a half. You cannot even get through a committee meeting in an hour. And yet the church meekly acquiesces, and a minister attempts the impossible task of making known the wonder and glory of God's love and care, through Jesus Christ our Lord, in twenty minutes. Abbott and Costello are just getting warmed up for their inanities by that time. The first act of Helen Hayes' "Harriet" has hardly started to unfold in such a brief moment. A college professor has still thirty minutes to go on with his lecture. And yet, the man who is most responsible for the religious knowledge and life of his community must be all through his message for the week, and announcing the closing hymn.

● *Preaching to Get Results*

As we look about our religious community on Sunday morning, we notice that there is one church whose doors do not swing open to let people out at eleven forty-five or twelve, along with the Congregational and Episcopal and Methodist churches. It is the Church of the Nazarene. A friend tells me that in his community they are still going strong at twelve-thirty. It is a church that got its start in some rooms over a store. Now they have a church of their own, and it has become the largest church in town. The minister is troubled by no clock watchers when he gets up to preach. He does not preach for twenty minutes. That is not what he is there for. He preaches to make converts. If it takes sixty minutes, he gets them. Though he has never gone to college, this unlettered prophet soundly refutes the word of the learned Yale president that "there are no souls won after the first twenty minutes." The church he serves has been built up because he paid no attention to it, and went on preaching his gospel for as long as it took to get results.

We do not need to argue the point that the most effective means of winning people to Christ is through the sermon. It is still the greatest persuader. If it is to blossom and produce good fruit, it needs time. It cannot be rushed, its growth hastened, its fruit picked green. The state of the church gives ample evidence to the fact that no souls are won *before* the first twenty minutes. We prove that point every Sunday. Is it, then, not time to launch into the deep, to cast our nets on the other side?

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• WHO'S WHO in THIS ISSUE •

EDUCATED *at Yale Divinity School and Johns* Hopkins University and at Cambridge University, England, Rev. ALBERT BUCKNER COE has ministered at the First Congregational Church, Oak Park, Ill., since 1930. Earlier he held pastorates at Somerville, Mass., and Waterbury, Conn. During the First World War, Mr. Coe served in France and Germany as lieutenant in the artillery.

Before accepting the pastroate of the Wharton Memorial Methodist Church, Philadelphia, in 1941, Rev. HAROLD PAUL SLOAN had served his denomination many years as pastor and district superintendent and as editor of the *Christian Advocate*. Since 1941 he has given much of his time to special writing.

Rev. NATHANAEL M. GUPTILL *is a son of Rev.* Orville J. Guptill, who was until his death superintendent of the Maine Seacoast Missionary Society. The son, having graduated from Colby College and Andover Newton Theological School (B.D. *cum laude,* 1943), accepted the pastorate of the First Congregational Church, South Portland, Me.

Rev. EUGENE M. AUSTIN *has ministered at Tioga* Baptist Church, Philadelphia, since 1939, following a four-year pastorate at the Baptist Church in Canandaigua, N. Y. He received his B.D. at Crozer Seminary and his Ph.D. at the University of Pennsylvania. Two years ago he published his first book, *The Harvest of the Spirit.*

For twelve years Rev. ROBERT C. STANGER *has* been pastor of the Bethel Evangelical and Reformed Church in Detroit. His first pastorate was at a missi church of his denomination—Grace Church, Chica where he remained seven years. For three years he w professor of Bible and religion at Elmhurst College, El hurst, Ill. Mr. Stanger is a member of his church Board of Christian Education and World Service Co mission, and president of its Michigan-Indiana Syn He studied at Elmhurst College, Eden Seminary, Y Divinity School and the University of Chicago.

A Virginian by birth, Rev. MARSHALL WINGFIE was ordained a Disciples of Christ minister and serv churches of that denomination both in this country a in England. Since 1937 he has been pastor of the Fi Congregational Church, Memphis, Tenn. Mr. Wingfie has been the recipient of many honors. In 1943 he w chosen commander in chief of the Sons of Confeder Veterans. Among his many books are two volumes poetry.

Rev. CARL O. OLSON *is minister of the Fi* Presbyterian Church, Pueblo, Colo.

Rev. KING D. BEACH *is minister of the Fi* Methodist Church, Flint, Mich.

Rev. BENJAMIN S. WINCHESTER *is widely kno* for his many years of service in the fields of religi education and hymnology and as pastor of import churches. He retired from the active pastorate six ye ago and at present lives in Newton, Conn.

Rev. FREDERICK H. THOMPSON *is minister of* Congregational Church, Easthampton, Mass.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

JOSEPH LINDSAY, Westminster Presbyterian, Flint, Mich. "The Seeds of Anarchy." Isa. 3:8—"Their tongue and doings are against the Lord."

GEORGE A. BUTTRICK, Madison Ave. Presbyterian, New York. "The Beginning of a Better World." Mark 1:14,15—"Jesus came saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

THEODORE K. VOGLER, Union Church, Hinsdale, Ill. "On Whose Side Is God?" Isa. 19:25—"Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

WILMERT H. WOLF, Grace Evangelical, Naperville, Ill. "When Will the War End?" Prov. 16:7—"When a man's ways are pleasing to the Lord, he makes ev his enemies to be friends with him." (American.)

HENRY H. SCHOOLEY, Church of the Mediator, Pro dence, R. I. "When Life Rebukes Us." Luke 15:18 "I will arise and go to my Father and say unto him . .

PAUL E. TURK, First Methodist, Libertyville, Ill. "M tering the Impossible." Matt. 17:20—"If ye have fa as a grain of mustard seed . . . nothing shall be i possible to you."

A. THAD PERSONS, Baptist, Fort Gaines, Ga. "T Failure of Success." Luke 12:20—"But God s unto him, Thou fool. . ."

LLOYD W. MULLIS, Pender, Neb. "No Priority Burdens." Gal. 6:5—"Every man shall bear his o burden." Gal. 6:2—"Bear ye one another's burden Psalm 55:22—"Cast thy burden upon the Lord."

M. A. FIGENSCHER, Methodist, Brilliant, O. "The dispensable Man." John 6:68—"Then Simon Pe answered him, 'Lord, to whom shall we go? Th hast the words of eternal life.' "

D. H. KLINEFELTER, Grace Methodist, Los Angeles, C "The Pastor and His People." Ezek. 3:15—"I where they sat."

DONALD W. SCHIMLER, First Evangelical and Reform W. Alexandria, O. "Eyes to the Front." Luke 9:6 "No man having put his hand to the plough, and lo ing back, is fit for the kingdom of God."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

WHEN a President of the United States dies in office it is an event which transcends in importance the passing of any king. True, when a king s his people mourn; for their affection and allegiance ve been centered in him as the symbol of their national unity. But the affairs of the state are not disturbed by his passing; they are in other hands than his. The death of the head of a mocracy like ours evokes the same emotion and awe, r he also is the symbol of the corporate life of the ole nation. All controversy is silenced, partisanship d prejudice and all petty judgments are dissolved in common sorrow which is personally felt by every izen. Such in an unprecedented degree was the manistation of shock and grief when the news of Mr. osevelt's death came to the nation. He had been for long a time our President that many could only with fficulty imagine another in his place. Moreover, his riod had from the beginning to its end been filled ith events of cosmic importance. And because of the agnitude of the crises in which his presidency fell, ore power had been put into his hands than into the nds of any other President in our history. This fact lded a sense of bewilderment to the profound sorrow ith which the nation reacted to his death. It was this hich made his passing different from that of any king. What would happen now to the policies which he hampioned and had such power to realize? Especially ith respect to the settlement of the war? Within a ew hours the nation's heart was reassured and relieved f all bewilderment and apprehension. President Truman has spoken words not only of deep feeling but of are wisdom, and has begun his servantship of "my ord and my people" with initial acts and attitudes hich have set the sorrowing hearts of the nation at est. The words of Garfield at the death of Lincoln xpress the national feeling: "God reigns; and the overnment at Washington still lives!"

The Passing of President

The Book of the Month

ACCORDING TO PAUL. *By Harris Franklin Rall. Scribners. $2.75.*

THE perennial fascination which the Apostle Paul has exercised over the Christian mind was never more pronounced than in our time. Only a little while ago Paul was in eclipse. Christian theology and faith imagined that it was possible to leap over the heads of Paul and the other New Testament interpreters of Jesus and come into the immediate presence of Jesus himself. But today, our scholars are virtually agreed that we can see the historical Jesus at all only as we see him through the faith of his disciples. Thus Jesus and the faith of his disciples are indissolubly bound together. We cannot approach one without the other—their faith without Jesus nor Jesus apart from their faith. This has brought Paul and the whole New Testament into a new focus. Professor Rall has undertaken to disclose the mind of Paul and has succeeded in a degree which makes his book intensely interesting to any Bible student and indispensable for the minister. For him, Paul is the profoundest thinker in the early church. He sounded depths of meaning in Christ which even some of his fellow Christians found it hard to understand (II Pet. 3:16). Paul is still beyond our depth. But Dr. Rall has lived with him so long and sought for the meaning of his words with such scholarly patience and imagination that he comes as near giving the reader a first-hand acquaintance with the Great Apostle as any interpreter I know.

A Thought for the Month

NO phenomenon of our time is more significant than the disillusioned awakening of so many of our intellectuals to the crying need of religious faith as the basis of civilization. But nothing is more pathetic than the prescription which they offer for the cure of this profound malady of modern culture. We must *strive*, they tell us, to *create* a faith which will hold civilization together. This mood also pervades a large section of the Christian community. I passed the door of a church and read on the bulletin board the title of the next Sunday's sermon: "The Struggle for Faith." My guess may have been wrong, but I imagined that the minister would exhort his people on this wise: "Faith is an individual achievement for each one of us. It can be won only by struggling for it. Let us, then, go forth in the spirit of high adventure in search of a faith which will sustain our souls in whatever fate life holds in store for us." Now, I could not call this hypothetical sermon a Christian sermon. And yet I have heard it preached from many a Christian pulpit. Faith is not an achievement; it is a gift—something we receive. It is not our creation; it is a communal possession in which each one of us participates. It is not discovered by an adventure; it throws its light upon the path of all adventure. It is not something won by struggle, by strenuous striving; it comes by yielding—by surrendering to the love and grace of God unveiled in Christ Jesus. Our secular intellectuals have not yet found the way to the faith they yearn for. And our moralistic preachers have cut themselves off from the source of the Christian faith and strive in pathetic desperation to compensate their loss by strenuous gymnastic exercises. We shall have the faith we all yearn for, and which our civilization needs, only when we turn our hearts to God in Christ and let him give it to us.

Pathetic Striving For a Faith

Charles Clayton Morrison

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